EPISCOPAL THEOLOGICAL UNION
LIBRARY
1962

SUMMER A. D. 1966

the anglican digest

- some things old
- many things new
- most things borrowed
- everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

THIS is the first issue of The Anglican Digest; it comes to you with the compliments and best wishes of The Episcopal Book Club. We hope that it and subsequent issues will be acceptable and welcome.

TAD was planned a long time ago (we called it "Operation Nutshell"), and was born of need, rather than example, competition, or commercialism. Its sole purpose is to serve the Church by providing, through carefully selected articles and the clearest kind of reporting, a better understanding and greater appreciation of the Church of our rich inheritance. As with the Episcopal Book Club, TAD's selections will be "entirely interesting" and "positively sound"—in strict accordance with the historic Faith as set forth in the Book of Common Prayer.

With Divine permission, TAD will be published quarterly, mid-seasonally — between shipments of the EBC's "Books-of-the-Seasons"; time, talents, and funds permitting, TAD may be published bi-monthly or even monthly.

For the time being, TAD will be financed by the EBC. Although a subscription price is mentioned, we shall never send statements or ask for money. We firmly believe that if TAD is any good, it will be supported voluntarily.

We think that TAD is unique; we know that we have a great deal to learn. For our lack of experience, we ask your indulgence. Let us all hope and pray that our little TAD may grow "in wisdom and stature, and in favour with God and man."

THE AFFLECK STORY

ON 17 MAY 1908, a young woman was set apart as deaconess in St. Mark's Church, San Antonio—a woman who for the next 50 years was to bring light and love to the dingy, prisonlike halls of charity institutions.

Last May at a Choral Eucharist, and again in San Antonio, she observed her golden anniversary as a Deaconess in the Church of God.

Tiny - waisted, dark - eyed Francis Baylor Affleck was 26 years old when she slipped into St. Mark's Church, San Antonio, for the service that opened the 1906 Diocesan Council. She found herself next to the late Deaconess Charlotte Massey. [Deacness Massey died 12 April 1958.]

"The service was missionary in tone," Deaconess Affleck remembers, "and I was filled with enthusiasm. Then, as we walked from the church, Deaconess Massey said to me, 'Would you like to be a missionary?'"

Still moved by the service, Frances Affleck was surprised to hear herself saying, "Yes."

"I must have been half drugged that summer," the Deaconess laughed. "I remember the Woman's Auxiliary meeting—Deaconess Massey led me by the hand and told the women, 'She wants to be a missionary.' The

Auxiliary told me not to worry about money but to go on to school. They sent me to St. Faith's School for Deaconesses in New York."

Her first job as a deaconess was at Josephine Hooker School for Girls in Mexico City, where she remained until 1914.

Sitting in her quiet apartment 50 years later, Deaconess Affleck opened her scrapbook to show herself holding a piece of shrapnel that came through the walls of her house during a ten-day street fight in one of Mexico's revolutions. In the erect, white-haired little woman can still be seen the beauty of the picture taken 47 years ago, and her face still holds the same look of pleased expectancy.

From the unrest of Mexico, she was called to the unrest of Utah. The Bishop was killed in an accident three weeks after her arrival, and four years later

the new Bishop, a determined pacifist, was forced by the pressure of World War I agitators to resign. Disillusioned with Church work, Deaconess Affleck went to New York for a course in social work, and in 1918 returned to San Antonio.

"I think my first 10 years were a complete loss to the Church," she says, "but I learned a great deal."

Nine months after her return to Texas, she was called to Dallas to help with a city missionary program. She began a semi-hospital for unmarried mothers in the vacant rectory next to the Church of the Incarnation.

"I kept the girls up to the time of their confinement and went with them to the hospital. Later, we cared for them until they were able to go to work," she explained.

In 1925, an urgent telegram calling her to Des Moines, Iowa, began the Deaconess' reputation for rescuing run-down institutions. She was to be temporary head of St. Monica's Home, for girls committed by the Juvenile Court.

"The home was way out in the country," Deaconess Affleck remembers, "with a high fence like those around prisons with barbed wire at the top. The gate was always locked; you rang a bell and someone came down and let you in.

"The girls—there were 16 of them and six staff members—were complete prisoners, and had no contact with the outside world unless they got out over the top of the fence. Their life was so unnatural. They were constantly being punished for blowing their tops at the rigid discipline."

Deaconess Affleck called the girls together and told them the lock on the gate would go. "Hereafter, if anybody wants to leave without permission, use the gate, don't go over the fence." Then she added, "No one left."

Leaving St. Monica's Home in 1929, she went to the Episcopal Orphans' Home in St. Louis, where she felt there would be more hope in working with young children. "In St. Louis we lived by bells—a bell to get us up, another bell to go to breakfast, and at another bell the children lined up in the playground, the big ones first and then on down to the little ones. Then they marched off to the school, a block away, two by two.

Deaconess Affleck tried to supplant the discipline with "normal living." The bells and the marching were stopped, children were allowed to walk to school with whomever they chose, and the word "orphan" was removed from the front of the building.

Each child was given a small allowance, and Deaconess Aff-

460016

leck saw that the staff and children were served the same food. "I've never been in a place yet," she said, "where the staff didn't eat well and where the children did. The staff had bacon and eggs, and the children ate oatmeal. And how they hated oatmeal — they had it every morning!"

Later, at another home, when she inaugurated bacon for breakfast, an eight-year old boy told her, "Oh, it always smelled so good!" He had not tasted bacon before.

In 1938, Deaconess Affleck was called to the House of the Good Shepherd in Utica, New York. There she found the same pattern repeated.

"It was straight out of Dickens," she said.

The handsome three-story brick building stood on a full city block on Utica's main street, shaded by tall trees and surrounded by a well-clipped lawn. "Of course the lawn was beautiful," the Deaconess said, "the children weren't allowed to set foot on it!"

Boys played in a fenced area on one side of the house, and the girls played on the other. The children were never allowed to play together. Boys lived on the third floor and girls on the second, with a separate stairway to each floor.

Good Shepherd House had, in addition to youngsters, an infant ward. "As soon as I stepped into the nursery, I knew that something had to be done," Deaconess Affleck said. "We closed the nursery and placed the babies in foster homes.

"I would like to be a board member," the Deaconess said, "just to see if it is possible to know what goes on in the institution you govern. Board members visit the home and see that it is clean; but of course it is— the children aren't allowed to play in it. The food is good, but do the children get the same quality?

"I made my children feel loved," she said, "and not like outlaws. Children aren't born bad, you know. People don't realize what environment can do to a child, especially the children of broken homes — poor little storm-tossed things."

Last year, the House of the Good Shepherd was sold for over $1,000,000, but the board of trustees plans to build a new home on the cottage plan, where children live in family groups of five or six. This step was advised by Deaconess Affleck years before.

In 1945 Deaconess Affleck was called to Washington, D. C., and the House of Mercy, for unmarried mothers. The home had been run for 44 years by one woman who refused to change with the times. The great Spanish-style house had two doors, always locked and

the keys were carried on a ring by the head assistant. To enter the home, young women signed an agreement that they would stay for two years.

The home had been closed, and the Deaconess' job was to reopen it on a different basis. Her first act was to install fire escapes.

Deaconess Affleck has been retired since 1950—officially, that is. She has made short visits to Utica and other places, but her time is almost all given over to St. Paul's Parish and to visiting the sick.

She is writing the story of her life for her family and friends, with the hope that it may inspire young women in the Diocese of West Texas to offer themselves for Church work. She will call it *The Harvest We Reap*—a phrase taken from the "Deaconess' Prayer."

Deaconess Affleck leafed through her scrapbook, filled with pictures of her "children," newspaper stories of their achievements, letters, pictures of new houses and new babies, snapshots of "family reunions." Under one picture is the caption, "Another boy making good."

"My harvest is from them," she said. *(Conoly Cullum, in* Church News *of West Texas.)*

★ ★ ★

It is much harder to say "I believe" than it is to say "I don't know." It is easiest of all to say, "I don't care."

"THERE IS NO OTHER WAY"

CANNOT the accuser [the devil] truly say to the Judge concerning such persons, They were thine by creation, but mine by their own choice; thou didst redeem them indeed, but they sold themselves to me for a trifle, or for an unsatisfying interest: thou diedst for them, but they obeyed my commandments: I gave them nothing, I promised them nothing but the filthy pleasure of a night, or the joys of madness, or the delights of a disease: I never hanged upon the cross three long hours for them, nor endured the labours of a poor life thirty-three years together for their interest: only when they were thine by the merit of thy death, they quickly became mine by the demerit of their ingratitude; and when thou hadst clothed their soul with thy robe, and adorned them by thy graces, we stripped them naked as their shame, and only put on a robe of darkness, and they thought themselves secure and went dancing to their grave, like a drunkard to a fight, or a fly unto a candle; and therefore, they that did partake with us in our faults, must divide with us in our portion and fearful interest?"

This is a sad story; because it ends in death and there is nothing to abate or lessen the

calamity. It concerns us therefore, to consider in time, that he that tempts us will accuse us and what he calls pleasant now, he shall then say was nothing, and all the gains that now invite earthly souls and mean persons to vanity, were nothing but the seeds of folly, and the harvest is pain, and sorrow, and shame eternal.

But then, since this horror proceeds upon the account of so many accusers, God hath put it into our power, by a timely accusation of ourselves in the tribunal of the court Christian, to prevent all the arts of aggravation, which at domesday, shall load foolish and undiscerning souls.

He that accuses himself of his crimes here, means to forsake them, and looks upon them on all sides, and spies out his deformity, and is taught to hate them, he is instructed and prayed for, he prevents the anger of God, and defeats the devil's malice; and, by making shame the instrument of repentance, he takes away the sting, and makes that to be his medicine, which otherwise would be his death. And concerning this exercise, I shall only add what the patriarch of Alexandria told an old religious person in his hermitage. Having asked him what he found in that desert, he was answered only thus. "To judge and condemn myself perpetually, that is the employment of my solitude." The patriarch answered, "There is no other way."

By accusing ourselves we shall make the devil's malice useless, and our own consciences clear, and be reconciled to the Judge by the severities of an early repentance, and then we need to fear no accusers. *(Jeremy Taylor [1613-67], Bishop of Down and Connor.)*

THE oldest public building in New York City is St. Paul's Chapel, at Broadway and Vesey Street. Complete in 1766, it was there that the first President of the United States worshipped each Sunday. His pew is marked clearly for all to see; the three ostrich feathers (from the crest of the Prince of Wales) above it compose the only emblem of royalty that escaped destruction when American patriots returned to the city.

BEQUESTS

By the late Ena Cochran: Cassady School, Oklahoma City ($100,000, the Diocese of Oklahoma ($100,000), the Rector of Okmulgee (10,000), the Bishop of Oklahoma, Retired (10,000).

By the late Dora Leibrand: All Saint's Parish, Mc Alester, Oklahoma (130,000).

"LEND-LEASE" IN COLONIAL AMERICA

IF THE TERM "higher education" may be construed liberally so as to include all higher learning whether taught in college or pursued by independent reading, there is another area of colonial life in which Anglican influence was paramount, and that is the dissemination of books and libraries.

The foremost person in this field of endeavor was the remarkable Thomas Bray, a native of Shropshire, educated at All Souls', Oxford, and a priest of the Church of England. In 1696 he received appointment as the Bishop of London's Commissary in Maryland.* Although he spent little time in America, the post led him to appreciate the difficulties of life in the New World. When he realized that the only priests he could recruit for America were generally too poor to afford adequate libraries, he conceived the idea of gathering and sending to the colonies a series of complete libraries.

After publishing a pamphlet setting forth his scheme, Bray set about to raise money to finance it. From the start he was phenomenally successful. Princess Anne encouraged him by donating forty guineas, which led him to resolve to send the finest library in the colonies to Annapolis. By adding other gifts to the royal one, he succeeded in sending 1,095 volumes, all bound and stamped in gold with the name "Annapolitan Library," partly in compliment to his gracious patron, soon to ascend the throne as Queen Anne.

Other prominent persons came forward with substantial donations: the Lord Chancellor, Lord Weymouth, a group of gentlemen, some 55 divines headed by the Archbishops of Canterbury and York, a group of 13 lawyers and physicians, 28 merchants and tradesmen, several corporations, religious societies, and towns.

By 1699 Bray had raised nearly 2,500 pounds which he spent on books sent not only to each parish in Maryland, but also to Charleston, S. C., William and Mary College, Boston, New York, Bermuda, Barbados, Cape Coast Castle, and Bengal. Soon it became apparent that the project was too great for one man, and in 1699 the Society for the Promotion of Christian Knowledge was begun with its chief object to continue the work that Bray had started. The S.P.C.K., as it is familiarly known throughout the world, even after more

* The Colonies were under the ecclesiastical jurisdiction of the Bishop of London.

than 250 years is still the most important and effective agency of the Anglican Church in the realm of publishing and distributing books.*

A stream of books sent to the colonies by Bray and the S.P.C.K. exerted a profound influence on learning in America. According to Professor Klingberg, "The genius of Thomas Bray and his successors lies in their complete understanding of the frontier problem of intellectual poverty . . . With superb intelligence they took steps to remedy this colonial poverty of mind and soul."

The libraries which they sent were by no means confined to religious tracts and works of divinity. Even for the priests Bray sent libraries that went far beyond theology and Scripture study. A typical parochial library of 166 volumes included "eleven works on history and travel, two geographies, five dictionaries, three works each on mathematics, natural history, heraldry, biography, and law, four ancient classics, the same number of works on grammar and language, three books of essays, two books on sport, and one each on medicine, mythology, and poetry." (This last was always Butler's *Hudibras*, the popular satire on the hypocrisy of the Puritans.)

With each parochial library Bray also sent a layman's library numbering 870 volumes and pamphlets.

There is little doubt that these books, scattered widely throughout the colonies, made reading facilities available to countless persons who otherwise would have had no access to books beyond the ubiquitous Bible, almanac, and a work or two of divinity. It is impossible to assess the intellectual contribution the libraries made to colonial America.

There was yet another way in which Bray benefitted the colonists. Being persuaded that inadequate support prevented many Anglican priests from going to America, he established in 1701 another society that was destined to leave its mark upon the Thirteen Colonies and wherever else in the world Englishmen went to trade or to settle.

The Society for the Propagation of the Gospel in Foreign Parts, familiarly known as the "Venerable Society" or the S.P.G., took hold almost immediately, and by the time of the Revolution found the wherewithal to send to America and support some 353 missionary priests. The late Victor Hugo Paltsits declared, after a study of the S.P.G.'s voluminous records, that it was the greatest single influence in "pro-

* A number of EBC selections have come from S.P.C.K.

moting a humanitarian culture in the English-American colonies."

By 1741 the Venerable Society had built nearly 100 churches and sent abroad over 10,000 Bibles and Prayer books, and over 100,000 pious tracts. It did not confine its activities to churches and religious tracts, for it also gave generously to all worthy projects of intellectual value and especially took an interest in colonial colleges, regardless of their ecclesiastical affiliation.

In 1714 it sent some theological works to Yale. In 1733 it had a hand in Dean Berkeley's gift of 1,000 volumes to the same institution—which a Yale librarian of recent years has said was worth $10,000 in modern terms and was "the best collection of books which had ever been brought at one time to America."

Harvard too, was the recipient of several gifts from the S.P.G., in 1748 and again in 1764 following the destruction of Harvard Hall together with the college library by fire. Other American colleges also received help from the S.P.G., notably King's College.*

* * *

Although the Church of England never enjoyed in America the favored position it had in the Mother Country, it nonetheless exerted a considerable influence on higher education in the colonies far beyond the two colleges that were specifically Anglican in origin. The Anglican universities of Oxford and Cambridge provided the chief models for the American colleges, gifts of books and money from Anglican societies and individuals enhanced the well-being of the colonial institutions, and sons of Church families formed a disproportionately large percentage of the student bodies even of Puritan Harvard and Yale. Above all, the well-established scholarship of Churchmen in England, both clerical and lay, provided colonial America with its chief academic and intellectual standards.

If T. S. Eliot in his essay on Lancelot Andrewes* is correct in saying that "a Church is to be judged by its intellectual fruits," then it is not too much to say that the Church of England, despite its minority status in the Colonies, made a notable contribution to American higher education—one that is second to that of no other ecclesiastical body. (*Adapted from "Anglican Contributions to Higher Education," an address before Moravian College by the Rev'd Arthur Pierce Middleton, Rector of Brookfield Centre, Connecticut.)*

* Now Columbia University.

* A former EBC selection: *The Private Prayers of Lancelot Andrewes.*

AFTER 250 YEARS HIS OWN ALTAR

AMID scenes of great splendour, the new high altar of St. Paul's Cathedral Church was recently consecrated by the Bishop of London as Britain's memorial to the overseas members of the Commonwealth and Empire who gave their lives in the two world wars.

The Queen and the Duke of Edinburgh attended the crowded cathedral for the ceremony, in which magnificent pageantry was combined with inspiring acts of thanksgiving and dedication, and the fulfilment of 12 years' work was seen in its full glory.

Christopher Wren, had he been alive, might well have felt it was his proudest day. The new altar and canopy has brought St. Paul's nearer to the great architect's original design, and is less ornate than the one which was destroyed by bombs in 1940.

Further, it enables a clear view from west to east of the cathedral to be had for the first time. Wren had considered the uninterrupted view to be an essential of his design, but the tradition of a screen proved too strong for him.

When he realized that his great cathedral was to be divided in such a way, he lost interest in his altar and canopy and never finished the designs, which have been used by the architects for the new structure.

As the royal procession entered the cathedral to the fanfare of trumpeters, many minds must have turned back to the days of 1940, when the very existence of St. Paul's seemed doomed.

Humble thanksgiving for the deliverance of the cathedral and for the self-sacrifice of the Commonwealth men and women—over three hundred thousand of them—was heightened by the beauty of the new altar. It is made of pure white marble, surmounted by a canopy of marble and oak, embellished with gold leaf, with a figure of Christ triumphantly crowning the whole structure.

The cost of over $50,000 was raised by a special fund, mostly comprising small donations from people in all walks of life.

Resplendent in their ceremonial gear, the various dignitaries of Church and State added to the general impression of red and gold as they walked in procession to their places. The rural deans and proctors, their cassocks and surplices adding to the patterns of the black and white paving of the sanctuary, were followed by other priests and bishops.

The Archbishhop of Canter-

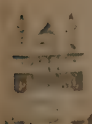
bury was preceded by his chaplain bearing the Cross of Canterbury, and the Bishop of London was supported by the Dean and Chapter of St. Paul's. Aldermen and high officers of the City of London were also present.

Passing between the rows of Commonwealth Servicemen who lined the steps of the cathedral, the Queen and the Duke of Edinburgh were met at the west door by the Lord Mayor of London, bearing the Pearl Sword, and were conducted to the two new royal chairs at the entrance to the choir.

The service reached its most solemn point when the altar was consecrated by the Bishop of London, who traced five crosses upon it with holy oil. After prayers, the congregation remained standing in silence, while the Last Post and Reveille were played by trumpeters, followed by the choir singing the Russian Contakion. The gift of a linen cloth, woven by the Sisters of Bethany, was then presented by the Queen to the Dean, who handed it to the Sacrist to place on the altar.

After the blessing of the altar ornaments, and further prayers, the choir broke triumphantly into the anthem, "Achieved Is the Glorious Work," from Haydn's *Creation*. The address was made by the Dean, and the Archbishop of Canterbury pronounced the blessing. *(From The London Church Times)*

★ ★ ★



ST. PAUL'S, London, was first built at the beginning of the seventh century by Ethelbert, King of Kent, for St. Mellitus, first Bishop of London. Some 75 years later it was rebuilt in stone and was the scene of many early synods of the English Church. The fire of 1087, which took much of London, destroyed the church, but a new one along Norman lines was begun the same year and completed in 1332—the largest building in England and the center for religious and political proclamations, sermons, and disputations. A restoration during William Laud's episcopate was begun, with Inigo Jones as architect, but the work ceased during the Presbyterian Commonwealth, when the nave was turned into a cavalry barrack and the Lady Chapel a preaching house. (At one time merchants and hucksters set up shop in the cathedral.) The old building, already in a bad state, perished in the Great Fire of 1666. The present church was begun in 1675, following plans drawn up by the great Sir Christopher Wren, whose tomb in the crypt bears the famous inscription: *Lector si monumentum requiris circumspice* [If you would behold his monument, you have only to look about].

IS CHRISTIANITY DEMOCRATIC?

EPISCOPALIANS are generally sympathetic to science and learning, strongly encourage intellectual freedom, cherish and apply the democratic process in the government of the Church, but there is, nevertheless, a serious failure by many persons, both in and out of the Church, to understand that some areas of the life of the Church properly allow no option, no variety of opinion, that democratic majority vote is impossible or impermissible.

We do not, for example, elect Jesus Christ "Head of the Church" by a majority vote! If 55% of our Church members should vote that they did not believe that Jesus Christ rose from the dead on the first Easter Day, their vote would not change the *fact* of the Resurrection.

In areas of fact and faith democratic voting does not apply. Nor is there room for vagueness or vacillation. True, our acceptance of Jesus as Son of God is an act of our own free will, but when we make that free choice, we must accept certain basic beliefs and truths that are unopen to debate. It *does* make a difference what we believe!

The Golden Rule and the Sermon on the Mount are wonderful, but they are not all the religion we need to be saved eternally. For one thing, by themselves they are impossible of human fulfilment. They offer a beautiful, but supremely difficult pattern with no power whatsoever to assist human beings to live that pattern.

That is one reason why God, through His Son Jesus, gave mankind something more. That is why Holy Baptism and Holy Communion are so important: they provide means of close relationship with God and means of receiving into our individual lives the infinite power of Almighty God Himself. That is why we dare not treat either Holy Baptism or Holy Communion lightly or casually. Just as we treat dynamite or atomic power with singular respect, so the infinitely greater power of Almighty God (who created the elements that form dynamite and the hydrogen bomb) calls for our greatest awe, reverence, and respect.

We become members of God's Church not by being elected, as to a club, but by the act of adoption of God in Baptism. Christ *offers* that adoption to all men, regardless of race or color or nationality, who renounce the world, the flesh, and the devil—to all who believe in Jesus Christ, the Son of the living God—to all who accept

Him and desire to follow Him as their Saviour and Lord—to all who believe all the articles of the Christian Faith as contained in the Apostles' Creed.

That is why, in the case of the baptism of infants and young children, it is so important to have active Christian sponsors—people who will take seriously their duty to heed that the child learn the Creed [what he ought to believe], the Lord's Prayer [what he ought to do—and not do], and all other things which a Christian ought to know and believe to his soul's health, and will take heed that the child, so soon as sufficiently instructed, be brought to the Bishop to be confirmed by him.

Holy Baptism is not something to be fooled around with. God expects more of a sponsor than the gift of a spoon or a bottle of champagne at the time of a baptism.

So with the Holy Communion. Our Lord Jesus Christ assures us that the Holy Communion is His Body and Blood, that He is really and spiritually present in the Sacrament under the veil of bread and wine. Because of the power and Presence, the Church from the earliest days has restricted the reception of Holy Communion to those who are baptized, instructed, penitent, and prepared. St. Paul wrote the Corinthians of the institution of the Holy Communion and warned his readers of the great danger of anyone eating and drinking "damnation of himself not discerning the Lord's body." There is certainly no danger today in a person casually communicating without "discerning the Lord's body."

Early in the history of the Church, when infant Baptism came to be normal, Confirmation was regarded as the completion of Baptism, for both children and adults, and persons were not expected to receive the Holy Communion until, after suitable training and instruction, their Baptism was completed in Confirmation.

That is why the Church does not have "open Communion", or extend to all present a general invitation to receive, lest being uninstructed and unprepared they should be unable to "discern the Lord's body" and so do serious harm to themselves spiritually.

QUESTIONS about the faith and practice of the Church are invited for publication and answering in future issues of TAD. Each inquiry must be accompanied by (1) the author's name and address and (2) the pseudonym he wishes used. *Address: Questions Editor, TAD, Nevada, Missouri.*

We do not allow small children to play with fire or explosives, lest they burn themselves; nor are untrained adults permitted to operate an atomic installation, lest they blow up the whole city. So the Prayer Book directs after adult Baptism: "It is expedient that every adult, thus baptized, should be confirmed by the Bishop, so soon after his Baptism as conveniently may be; that so he may be admitted to the Holy Communion."

Our Church's *official* Offices of Instruction have this question and answer: "*Question.* After you have been confirmed, what great privilege doth our Lord provide for you? *Answer.* Our Lord provides the Sacrament of the Lord's Supper, or Holy Communion . . . " At the end of the Order of Confirmation, there is this direction: "And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed."

Jesus Himself gave Holy Baptism and Holy Communion to us, and commanded us to use them, that we might be adopted eternally into God's family and regularly receive transfusions of God's power into our lives. Our dear Lord commissioned an apostolic ministry which His Body, the Church, has faithfully retained through the vicissitudes of many centuries, that we might receive the bestowal of the Holy Spirit through the Laying on of hands in Holy Confirmation and Holy Ordination. Jesus authorized forgiveness of sins to the penitent, and promised us resurrection from the dead and everlasting life. His early followers recorded in the Four Gospels of the Holy Bible the revelation of God's nature, truth, and purposes as they come to us through the earthly life and teaching of Jesus Christ. The ancient Apostles' and Nicene Creeds give us summaries of the central and essential core of what Christians must believe to be saved eternally through Jesus Christ.

Truly the most important areas in the life and work of the Church and of the individual Christian are not involved in the democratic process. Jesus Christ, our beloved Head, has given us our marching orders, and it is our clear duty to obey His commands. He does not force us to become members of His army: we have the privilege of using our God-given reason and free will to choose as we please, but having freely responded to the Lord's call and become His followers, we have accepted certain definite obligations.

The Prayer Book states: "My bounden duty as a member of the Church . . . is to follow Christ, to worship God every Sunday in His Church: and to

work and pray and give for the spread of His Kingdom." This means that all of us — members of a parish or mission, vestrymen, priest, bishops — through parish meetings, diocesan conventions, general conventions—are all of us serving under the orders of our Lord Jesus Christ.

Authority, power, and duty —all come from Jesus Christ; and all find dramatic expression in sessions of our conventions, diocesan or general, in the discussions and decisions that have such an important effect upon the life of God's Church. Let us therefore think and speak and act according to the measure of grace (authority and power and duty) given unto us by our Lord Jesus Christ, and go forth firmly resolved to serve Him in General Convention, in diocesan affairs, in our local congregations, and in our individual daily opportunities more joyously and ardently than ever before.

So shall God's Kingdom come, and His will be done on earth as it is in heaven. *(Adapted from an address by the Bishop of West Missouri,* THE DIOCESAN BULLETIN.)

"I've done a terrible thing," a little girl told the Bishop of Georgia. "Had she put back the money she had stolen from her father?" the Bishop asked.

"Oh, yes—twice!"

"Did you tell him?"

Fearfully the child said, "I couldn't do that."

Reminded that she should not only tell her father but also ask his forgiveness, she gave the Bishop her promise to do so. Next day she reported that she had "confessed" to her father.

Asked what her father did, she repied, "He kissed me."

From THE LIVING CHURCH

"SIGN OF THE CROSS"

FROM the time that our Lord was crucified, the cross has been a "sign" of our faith in Him and His works, and we have put it to many uses. The cross distinguishes Christian buildings from all others—we see it on roof-tops, steeples, above door-ways; and in churches we see it on altars, at the head of processions, on Prayer Books and Bibles; we see it on chains hung about the neck, on coat lapels; we see it fashioned into grave markers; we see it used in church services and by individuals.

The Sign of the Cross is made at a baptism upon the forehead of the child, that he "may not be ashamed to confess the faith of Christ crucified and manfully to fight under his banner . . ." We "sign" ourselves upon entering a church, or kneeling down—by way of acknowledging our gratitude to our Lord, for whose redemption of the world by His death on the cross we are about to praise God. We use it at the end of the Creeds by way of "setting our seal" to them — that is, "such is the statement of my belief and this (the Sign of the Cross which I

MANY CENTURIES ago calendars for the "meaner" folk were made out of long square sticks, the edges of which were notched for the days of the year, and the more important Holy Days had their notches extended into characters or designs carved on the flat part of the stick. The characters were called runes *(secret or mystery). The measuring sticks were called* clog almanacs *(*clog *meaning "block" and* almanac *meaning "calendar," hence "wooden calendar" or "clog almanac"). They were made mostly of wood, but sometimes of bone or metal. The almanacs were designed to last a life-time and were changed from year to year. By knowing the proper "Dominical" or "Sunday Letter" the user could reckon the days of any*

JULY

AUGUST

make now) is the outward and visible sign that I mean exactly what I have now said. (A man who cannot write, places a cross by his name as a sign of his faith in keeping the agreement just made.) We use it at the Absolution and Blessing as a token of acknowledgement that we receive these divine favours, not because of our own merits, but only by reason of the merits of Him who died upon the cross that He might win for us God's forgiveness and blessing. We use it before and after receiving the Body and Blood of Christ as a sign of our thankfulness for His precious Food of Immortality, which He won for us by dying—upon a cross.

There is yet another way of thinking of the "Holy Sign." It consists of two strokes: (1) the downward or vertical one, which is really the letter "I", and (2) the horizontal one. When the two strokes are united they form the Cross, and we have the "I" (the *ego*) crossed out. Among other things, the Sign of the Cross stands for the obliteration of self—a self-sacrifice. Would-be followers of Christ must learn and practice the same lesson—the lesson of the Cross, the lesson of self-sacrifice. "If any man would come after me, let him *deny himself*." —(UNKNOWN.)

year. (A remnant of the clog almanac is found in the Prayer Book page XLVI-LII.) It is planned to use the "runes" from the old almanacs in every issue of TAD. The following Holy and Civil Days are indicated below:

Independence Day (4 July); St. James Apostle, and Martyr (25 July); The Transfiguration of Christ (6 August); The Autumnal Ember Days (17, 19, & 20 September); St. Matthew, Apostle, Evangelist, and Martyr (21 September); St. Michael and All Angels (29 September); St. Luke, Evangelist and Martyr (18 October); and St. Simon and St. Jude, Apostles and Martyrs (28 October).

HOW TO GET ALONG WITH YOUR PRIEST

1. Respect all persons in Holy Orders: they are Christ's ministers.

2. Don't call your priest by his first name.

3. Look upon your priest as a spiritual leader and require him to be just that.

4. Show him the courtesies that reflect respect for his high calling: he is the first citizen of your parish.

5. Expect him to emphasize the faith and to teach it. He has something you desperately need; give him a chance to let you share it.

6. Meditate on his good points (everybody has some); talk him up, not down.

7. Don't monopolize his time. He is not your private chaplain. He is very busy. He'll be glad to give you all the time you *need*, but don't take more than that.

8. Don't judge him for his preaching alone. Not all priests have the gift. To be a good teacher and pastor is better than being only a brilliant preacher.

9. Welcome his calls, and talk the Faith with him. That's why he came to see you.

10. Pray for him: he needs it. He has the most exalted and the most difficult job of anybody. He is trying to be a saint, a teacher, a pastor, an organizer, a speaker, a business man, an editor, a counsellor, a money raiser, a welfare worker, a father in God, and a dozen other things — all of the time. He doesn't want your sympathy, but he does need the strength of God and your support. Your prayers and cooperation will help to give him that. *(The Rector of Trinity Parish, New York City, in* THE NORTH EAST.)

for the travelling layman —

7000 churches listed by state and town, street address and telephone numbers, with hospitals, identification form, and prayers for travellers. 128 pages, 25c a copy; five copies, $1.00. Obtainable at most parish offices, book stores, or tract cases; may also be ordered directly from

THE EPISCOPAL BOOK CLUB • NEVADA, MISSOURI

Early last Spring Father Gusweller spent three days in court with a landlord who had been arrested as a result of Church efforts. City officials, prodded by the Church, had found inadequate heat in the tenement he operated. There were also rats, roaches, fallen plaster, and broken pipes, a Church official said.

"We let him off easy," Father Gusweller related. At his suggestion, the judge allowed the landlord 30 days to improve conditions.

"You should have seen what we did to the landlord across the street," Father Gusweller went on to say, pointing at a vacant five-story tenement. "The plaster was gone, the plumbing was gone, the wiring was gone, there were innumerable fires, and there were rats, mice, and roaches. Four or five hundred people lived there, often six to a room."

The Church brought the matter to the attention of the Health and Building Departments, but results seemed "slow and inadequate." Father Gusweller held meetings of the tenants, urging them to find other apartments, and in May there was a "mass exodus" from the building.

"The landlord went broke—nobody to live there or pay rent," he said. "A new one has taken over now, and he's fixing the place up." Father Gusweller added that he hoped other landlords would realize that "we crack down hard when we have to."

Father Gusweller is a young, energetic man who was raised in Glen Ridge, N. J., and was graduated from Carleton College in Northfield, Minn., in 1947, and from General Theological Seminary in 1950. In the two years of his ministry, Church and Sunday School attendance have jumped from seventy to nearly 350. "I think the use of narcotics has declined in the neighborhood, partly through our educational efforts," Father Gusweller said, "and the area has become more stable generally."

The Church runs flourishing young people's groups and has services in English and Spanish. "You find the needs and serve them," the priest said. "I remember a little boy whose one ambition was to live in an apartment instead of a furnished room with six others. Well, I think the situation is improving." *(Stanley Rowland,, Jr.. in* THE NEW YORK TIMES.*)*

WELL-ADJUSTED CIPHER

A COUPLE OF years ago, the college world had an idiom that was terrifying in its accuracy. In describing a person who was "really out of

ACCORDING TO—

The Bishop of Salina: The Apostles had no National Council, no Woman's Auxiliary, no UTO, no diocesan program of evangelism, yet they answered the call to go into all the world to preach the Gospel.

The Bishop of Tennessee: We often get overwhelmed in the machinery of Church organization, when our simple business should be casting our nets for souls and hauling in.

The Bishop of West Virginia: I appreciate the efficiency of a strong, single, national fund administered from a strong, efficient, national headquarters. It is just this efficiency that I fear and deplore. It leads so silently to dictatorship and regimentation.

The Suffragan Bishop of New York: Believe it or not, *thank* comes from *think*. If you look up *thank* in the dictionary, the first thing said is "see think." *Thanks*, the dictionary goes on to say, means "grateful thought" and "gratitude." *Offering*, according to the dictionary, means "a sacrifice, a present, a gift." In short, *offering*, contrasted to exchanging or lending, implies "sacrifice," which in turn means "the surrender of something valued for the sake of something having a higher or more pressing claim." Offering is sacrificial. *To offer* and *to sacrifice* are synonymous. Therefore the two words *thank offering* really mean "thoughtful sacrifice."

The Vicar of St. Francis (Los Angeles): The only way to end rummage sales is to become a tithing Church and practice Christian stewardship.

The Church Times (London): The way to reunion [*sic*] is certainly not by creating fresh divisions.

NEIGHBORHOOD ROW

A WEST Side church has pitted itself against some neighborhood landlords in an effort to improve housing conditions.

The Church, St. Matthew's and St. Timothy's is at 26 West 84th Street [New York]. A decade and more ago the area was comfortably middle class, but recently migrants from Puerto Rico have flooded into houses that have been divided into tiny apartments and furnished rooms.

When the Rev'd James A. Gusweller became rector of the parish two years ago, the Church and Sunday School services were attended by about seventy persons. Fashioning a ministry to the neighborhood, he found that "housing is the number-one problem." The Church set up a service that receives and follows through complaints of bad housing conditions.

it," the collegians would call him "a real nobody." Webster defines a "nobody" as "not any person; not anybody; no one."

The contemporary preoccupation with "adjustment", "conformity", "peace of mind", "winning friends and influencing people", "being a good guy" are all manifestations of what seems to be at times an inexorable movement toward having everyone so completely adjusted to everyone else that everyone ends up by being just like everyone else and no one is *anybody*.

Perhaps chief of the glorious freedoms with which God in Christ has made us free is the freedom to be the self that God created us to be. This means that each one of us is intended to be himself and no one else. It means that our children are to be taught and helped to be themselves and not to be carbon copies of every other child on the street. It means that men and women are to be encouraged and empowered to be the men and women God created them to be, and not "just like everyone else, only more so."

The completely well-adjusted person is a nobody because adjustment (as it is popularly thought of) is adjustment to other members of the "peer group". The media of mass communication duns it into our eyes and ears and minds incessantly: *Be this . . . buy that . . . be a man of distinction . . . Ask the man who owns one . . . Puffo Cigarettes filter best or taste best . . . or make you ten feet tall . . . enjoy togetherness.*

Christians can never rest easy in a culture that is driving everyone toward uncritical acceptance of "the group's standards" and unthinking adoption of attitudes that "conform to acceptability". Christians are called to be "characters"—unique, unrepeatable selves, and to live in a community in which the greatest of all gifts—the gift of personhood—is bestowed upon each and every one of God's children. *(Editorial in* THE NEW HAMPSHIRE CHURCHMAN.*)*

HOW IT ALL BEGAN

IN THE EARLY Days of printing much of the work was done by monks. As a result, the printer's terminology is full of ecclesiastical words. The composing room is still the "chapel", and has "aisles", a case of type is called a "font"; the small truck into which type is dumped is still the "hell box", and the apprentice is a "devil". In addition, there are hundreds of words, such as stet, dele, quad, folio, octavo, etc., which the printer-monks took from the Latin they were accustomed to using. *(From "The Notebook of a Printer.")*

"THE RIDDLES OF HEAVEN"

ANGELS are pictured with harps because their chief occupation is that of praising God, and the harp symbolizes praise; they are pictured with wings because they do the will of God instantly, and wings symbolize speed.

"We paint angels with wings, because they bear God's message and proclaim His laws," says John Donne. "They are creatures that have not so much of a body as flesh is, as froth is, as a vapor is, as a sigh is, and yet with a touch they shall moulder a rock into lesser atoms than the sand that it stands upon, and a millstone into smaller flour than it grinds. They are creatures made, and yet not a minute older now than they were first made—if they were made before all measure of time began; nor, if they were made in the beginning of time and now be six thousand years old, they have not one wrinkle of age in their face or one sob of weariness in their lungs . . ."

The Feast of St. Michael and All Angels is always on 29 September — a Monday, this year. *(A Parish Bulletin)*

★ ★ ★

Some years ago the Editor of a Church periodical received the following letter.

> Dear Sir: I have been a regular worshipper for over 30 years, and I calculate that I must have heard over 3,000 sermons. I can honestly say that I do not now remember one of them. I wonder if I should have lost much if those sermons had never been preached? I raise the question in no carping or hypocritical spirit. I know how much labor and effort priests spend on the preparation of their sermons. Might not the time so spent be better employed and with no real loss to the congregation?

He answered:

> Dear Sir: I have been married for over 30 years. Every night when I get home my wife has ready for me a nicely prepared meal. Looking back over the years of my married life, I can honestly say that I cannot remember a single one of those meals. But I am quite sure that if I had not had them, I should not be the happy and healthy man I am today.

EXPECTING SOME ONE?

A review of the book prepared for expectant mothers, MOTHER AND BABY GROW GODWARD TOGETHER, $3.00, *St. Hilda's Guild, 621 West 113th Street, New York 25, New York, or any parish bookstore.*

THE Sisters of the Community of the Holy Spirit have produced a publication in attractive format and with beautiful illustrations to relate the mother and her new baby, in its earliest growing years, to the sacramental concept of the Church. The material itself is exceptionally helpful and extraordinarily sound in all its teaching, both from psychological and theological standpoints.

Beautifully illustrated by a former Oregonian (a professed nun in the Community of the Holy Spirit who was prominently known in the Portland area for her artistic achievements), the series of booklets deals with the relationship of the child to the world around it, of the child and the mother, and of the mother and the family, and ultimately the orientation of the child and mother toward God and Creator.

The content of the series is probably the finest available at any level. It is deeply spiritual and at the same time intensely practical. The series should do much to strengthen the concept of the mother in her role as steward of a mystery of God: it is heartily recommended to any expectant mother and to any concerned parent of small children. (*The Rev'd Rene M. Bozarth, in* THE OREGON CHURCHMAN.)

TAD hopes to have in a Season or so a book-review section. Because we believe that a book-reviewer's first obligation is not to the periodical, nor to the publisher, nor to the author, but to the reader, our policy shall be to consider only those books that serve the historic Church and to report on them intelligibly and honestly.

★ ★ ★

FOLLOWING Anglican tradition of many centuries, Albany's Cathedral Church has established a day school for the education of choir boys: in addition to the standard curriculum the boys will participate in liturgical and concert singing in the "Cathedral Choir of Men and Boys." Notable examples: St. Paul's London (958 years of unbroken history), Westminster Abbey; in the USA — the Cathedral Churches of New York, Washington, and Los Angeles, as well as many parochial Churches throughout the land.

HOLY DAY — UNHOLY EVE

SAINT Bartholomew the Apostle has also the name of Nathanael, for it was not uncommon for the Apostles to have other names by which they were known. Tradition says that St. Bartholomew was of noble birth and that hence arose the "strife" among the Apostles as to "which of them should be accounted greatest" in their Master's expected kingdom. St. Bartholomew probably evangelized northern India; and it is believed that he escaped crucifixion once but was afterwards martyred by being flayed alive, probably on a cross. The name *Bartholomew* comes from *Bar* plus *Tolmai*, or *Son of Tolmai*. St. Bartholomew's day (24 August) comes on Sunday this year and has precedence of Trinity XII.

* * *

This day is infamous in French history, because it was on the Eve of St. Bartholomew's Day (23 August 1572) that great numbers of French Huguenots (protestants of Calvinistic persuasion) were massacred. Catherine de'Medici was governing France in the name of her very small son, Charles IX. She had some rivalry in the Bourbon family of Navarre, who had allied themselves with the Huguenots and who were threatening her control of the government. She tried to conciliate both parties, the protestants and *Roman* Catholics, by permitting (1562) the Huguenots to assemble for worship during the daytime outside the towns. The Duke of Guise, a fanatic *Roman* Catholic, happened upon such an assemblage in a barn, and a number of Huguenots were killed. Religious wars and short truces occupied the years until 1572, when the Huguenots were given certain towns where they might defend themselves in case of renewed attacks from the *Roman* Catholics.

Coligny, a sort of prime minister, a Huguenot leader, and a favorite of the young king, was anxious to unite the nation in a war against Spain. The *Roman* Catholic party, under the guidance of the Guises, frustrated his plan and convinced Catherine of Coligny's deception and treachery. An assassin was en-

gaged to put him out of the way, but the scoundrel missed his aim and only wounded his victim. Fearful lest the young king, who was faithful to Coligny, should discover her part in the attempted murder, the queen-mother invented a story of a great Huguenot conspiracy. The credulous king was deceived; and the *Roman* Catholic leaders at Paris arranged that at a given signal not only Coligny, but all the Huguenots, who had gathered in great numbers in the city to witness the marriage of the non-*Roman* Catholic Henry of Navarre with the king's sister, should be massacred — on the Eve of St. Bartholomew's Day! Paris saw 2,000 persons murdered, and the people outside the capital saw about 10,000 Huguenots put to death—all before the end of St. Bartholomew's Day A. D. 1572. *(A parish bulletin.)*

ABOUT EMBER DAYS

WE have (and have had for 1900 years) a Church in which bishops are the chief ministers of God's word and sacraments — channels of God's grace. As the early Church grew, the Apostles (the first bishops) delegated their authority and power to other men (bishops) who in turn delegated part of their power and authority to men in lower orders (now called priests and deacons). These three orders (bishops, priests, and deacons) have continued from the beginning.

In olden times it was the practice of bishops to confer holy orders four times a year. It was from this practice that the term "Ember Days" arose. First there was *quatuor tempora* (four times or seasons); that was shortened to *quatember;* and that was further shortened to our present-day "Ember [Days]."

According to the Prayer Book, "The Ember Days, at the four Seasons [are] the Wednesday, Friday and Saturday after the First Sunday in Lent [Spring], the Feast of Pentecost [Summer], September 14 [Autumn], and December 13 [Winter]." The Ember Days are "other days of fasting, upon which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion."

Therefore, and particularly at an Embertide, we are asked to "pray for the ministers of God's Holy Word and Sacraments; for Bishops . . . that they may minister faithfully and wisely the discipline of Christ; likewise for all Priests and Deacons . . . that they may shine as lights in the world, and in all things may adorn the doctrine of God our Saviour." *(Prayer Book, p. 47.)*

THE ANGLICAN DIGEST

is published quarterly by the Episcopal Book Club, Nevada, Missouri, as a service to the Church. All correspondence pertaining to the same should be addressed to *The Anglican Digest*, Nevada, Missouri. The unsolicited price is $1.00 annually.

THE QUARTER WATCH

THE Diocese of Honolulu has received the deed to a handsome house and some eight acres designated for a private school for girls.

The Bishop of Nassau and former Superior of the American Cowley Fathers observed his 50th anniversary of ordination to the Priesthood.

For the first time in 40 years, members of Anglican Religious Orders have been invited to visit monasteries of the Russian Orthodox Church.

The former Dean of New York is now Bishop Coadjutor of California (he will succeed to jurisdiction upon the December retirement of the Diocesan). The Rector of St. John's Parish, Passaic, N. J., has been elected Suffragan Bishop of Newark; the Rector of Redeemer Parish, Chicago, to be Bishop of Quincy; the Dean of Jacksonville, Florida, to be Bishop of Southern Ohio; and the Rector of Good Shepherd Parish,

(Continued on page 28)

for example—

Harry Blamires'

THE KIRKBRIDE CONVERSATIONS

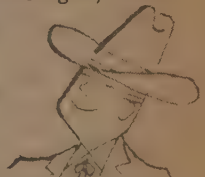
Canon Kirkbride, a wise and devout priest, discusses the statements of Roland Tay

"I don't know what I believe!" and "Conversion? I don't actually understand it."

He answers convincingly the many questions put by Gregory Dean

"Why should anybody want to be a monk?"

"Pain and death just don't make sense."



And shatters nicely but politely the notion of Milton Burroughs,

"You can be a good Christian without going to Church."

In a fictional setting with believable characters, these and other thoughts about some of the little-understood basic truths of our holy religion are unhesitatingly revealed and frankly discussed in a down-to-earth and thoroughly satisfying manner. Indeed, the "conversations" are quite possibly the very ones in which you have often wished to participate; certainly they may be enjoyed privately and beneficially — and just as though you yourself were actually a witness to them.

Every Churchman needs this book, not only for his own edification but also for that of his friends outside the Church.

THE KIRKBRIDE CONVERSATIONS, *the latest in a list of increasingly distinguished, well-received, and inexpensive "Books-of-the Seasons," is available, upon request, to new members of the EBC; as always, present members may obtain extra copies.*

Cut, fill out, and mail to
EBC * NEVADA * MO.

I want to join the EBC.

Send me now, as my first
"Book-of-the-Season"
THE KIRKBRIDE CONVERSATIONS

(*Mr., Mrs., Miss*)

(*Mailing address*)

(*City, zone and state*)

(*Parish*)

I understand that (a) I will receive four selections a year, (b) each selection is unconditionally guaranteed, (c) if I do not wish to keep any book, I may return it within 10 days after its arrival, otherwise I am to pay for it by the end of the month, and (d) I may cancel my membership at any time upon due notice to the Club.

Corpus Christi, Texas, to b
Suffragan Bishop of Souther
Virginia.

The Polish National Catho
lic Church gave public thank
for the episcopate of their frien
the Bishop of Western Nev
York.

The Bishop of North Caro
lina has announced his plan t
retire, and so has the Bishop o
Indianapolis.

The American Church Unio
will publish a daily newspape
during General Convention.

The Diocese of Washingto
(D. C.) plans to elect a Bisho
Coadjutor in the Autumn.

The Diocese of Delaware ha
opened, in Wilmington, a nev
home for the aged.

The Church Divinity Schoo
of the Pacific is hoping to rais
$4,000,000.

The Missionary Districts o
North Texas, Spokane, an
Wyoming plan to become dio
ceses.

The deans of 25 Cathedra
Churches met together in Sa
Francisco.

A cope made by Albany'
Diocesan Altar Guild won firs
prize in the ecclesiastical sectio
of the Needlework Exhibit.

The Men's Club of St. Ma
ry's Parish (6000 communi
cants), Charleroi, Pennsyl
vania, honored 480 converts t
the Church with a "Canterbur
Pilgrims' Dinner" (some 30
came from the Roma
Church).

The 3000th communicant to be listed in the registry of All Saints' Parish, Fort Worth, Texas, was also the 1000th person to be confirmed in the parish's eleven-year history.

St. Mary's Parish, Wichita Falls, Texas, sends $1.00 per communicant per year to the Church's University of the South, Sewanee, Tennessee.

The wife of the Bishop of Oklahoma is preparing a concordance of the 1940 Hymnal.

Have you ordered your copies of the *Pocket Directory of Episcopal Churches?*

For the first time since Alaska was set apart as a Missionary District (1892) the Bishop of Alaska ordained an Eskimo to the Diaconate. The Queen of England awarded the Bishop of Cuba the decoration of Commander [of the Civil Division] of the Most Excellent Order of the British Empire.

Trinity Parish, Reno, Nevada, has broken ground for a $135,000 parish house.

The Diocese of West Texas has received a 19-acre estate for "religious or educational purposes of the Diocese" as a gift of the Kamko Foundation. (It is the Halff property, and there is a three-bedroom Spanish style house and several other buildings. It has unusually beautiful oak trees, and recently was one of the sites visited on San Antonio's Garden Pilgrimage.)

The Diocese of Erie is planning to develop a recently-acquired 128-acre plot as a retreat and conference center.

The headmistress (for 17 years) of St. Paul's School, Walla Walla (Spokane), has retired.

The Mother Superior of the Community of the Holy Spirit, New York City, was on the West Coast recently.

The first church to be pictured on an official cancellation of U. S. mail will be Christ Church (Old North Church), Boston.

One of the 18 U.S.A. Naval and civilian scientists stationed at the South Pole during the International Geophysical Year bore a Lay Reader's License issued by the Bishop of Rhode Island.

The University of the South, Sewanee, Tennessee, is celebrating its 100th anniversary.

The offices of the Diocese of Los Angeles have been moved from 615 South Figueroa Street to 617 West 7th Street, Los Angeles 17.

The Bishop of Nevada wants to borrow $10,000 (he'll give a deed of trust or first mortgage as a Corporation Sole) to forward certain building projects in Carson City, Las Vegas, Lovelock, and Yerington.

The Bishop of East Carolina recently visited the arctic Air Force bases at the invitation of the Air Force Chief of Chaplains.

The LaGuardia Memorial Association (former associates and friends) recently presented to Christ Church, Riverdale, New York, two stained glass windows in memory of the late Mayor of New York City.

An organist of St. Timothy's Church, Henderson, Nevada, was named "Mrs. Nevada" to represent the state in the national "Mrs. America contest.

The Diocese of Los Angeles now has three diocesan and 13 parochial day schools from some of which more than 300 students graduated recently.

Both the Senior and Junior Wardens of Christ Church Parish, Riverdale, New York, are physicians and surgeons.

The Prime Minister of Great Britain went to Christ Church Cathedral, Indianapolis, Trinity I. (His mother was born in Indiana; she came into the Church after her marriage.)

The Archbishop of Cape Town,* the Assistant Bishop of Tokyo (a "Cowley Father), the Bishop of Korea, and the Bishop of Natal (he picked up an honorary degree at the University of the South) have been recent visitors to the Church in the U.S.A.

Of the 19 recently published books recommended by priests of Indianapolis, six were EBC selections.

Miss Tallulah Bankhead w recently confirmed by the Bis op of New York.

The Church in Californ last 9 June commemorated t 379th anniversary of the fir recorded religious service English and the first use of t Prayer Book in what is no known as North Americ (The original day was S John Baptist's 24 June. 157 the priest's name was Franc Fletcher, and the ship was S Francis Drake's "The Golde Hinde".)

For the first time a Bisho for the Church in Mexico w consecrated within the cou try's national boundaries.

The Diocese of California seeking to establish an Episc pal Hostel for Alcoholic Me in San Francisco. (The host will cater to men who, havin achieved sobriety, are anxiou to have a place to live whi they re-establish themselves society; they will pay room an board fees, but credit will extended in deserving cases.)

The President of Harva University recently addresse the Diocese of Maine in Co vention.

Katherine Morrison McCli ton is planning a new edition her book *Flower Arrangemen in the Church*.

A grant of $100,000 fro the James Foundation of Ne York has brought General Th

* The Most Rev'd Joost de Blank, author of the EBC selection *Uncomfortable Words*.

ogical Seminary's capital-fund mpaign one-third along the ay to its $3,500,000 goal. The grant is designated for a iilding to house the Semin- y's library of 120,000 vol- mes.)

Word has come of the death the great-great-grandson and amesake of the first Bishop of e Church in the U.S.A. — amuel Seabury, former Justice the N.Y. State Supreme ourt, whose name was given the famous mayoralty invest- ation committee of 1931.

Do you know—that one of e boys from our St. Francis' omes (Salina, Bavaria, and llsworth, Kansas) went on to llege and in his freshman year as chosen, through competi- ve examination, for entrance the U.S.A. Military Acade- y at West Point? That several St. Francis' boys have be- me priests?

The Diocese of Montana has quired 123 acres next to Flat- ead Lake for a conference cen- r. (Value: $150,000; cost: 54,000 (raised mostly by one yman); probable name: Lin- isfarne.)

The Diocese of California is xing to acquire (without ost) the title to and manage- ent of 69-year-old San Rafael Military Academy. (The hool's annual profit: $40,- 00.)

Among the persons received om the Roman Communion by the former Bishop of Mass- achusetts (now in charge of U.S.A. congregations in Europe at Trinity Pro-Cathedral, Paris, France), was a former Jesuit who at one time was in charge of the Vatican's youth program. (Despite the publicity Rome gives to her "converts", Rom- ans become Anglicans far more often than Anglicans become Romans.)

The Diocese of Connecticut now has a new Suffragan Bish- op. (The former Suffragan be- came Bishop of Western Massa- chusetts.)

Nearly 5,000 refugees have been resettled in the U.S.A. by Church men and women under the Refugee Relief Act.

The sons of the late Mrs. Harvey S. Firestone, Sr., have presented St. Paul's Parish, Ak- ron, Ohio, with a completely equipped chapel in memory of their mother, Idabelle. (Includ- ed is the organ from the old Firestone mansion, upon which Mrs. Firestone must have played, if not composed, the theme songs of the radio and TV program, "The Firestone Hour.")

As soon as we make contact with our spies throughout the world, we'll be able to report on the whole Anglican Com- munion, rather than, as now, only a portion of it.

The Diocese of Indianapolis has been given two lots for a new church building and 40

acres of land next to the Diocese's summer camp property.

The Diocese of Oregon has received from Mrs. Peter Kerr and daughters the family estate (13 acres, 23-room mansion, five-room guest house, greenhouse) near Oswego, to be used as a conference and retreat center. (The late Peter Kerr (he died in 1957, age 95) was a grain exporter and a noted gardener; spending his life collecting plant material from all over the world, and designing his gardens with considerable care, his estate is rated as among the most beautiful in the greater Portland area. Horticulturi from various parts of the wo have visited it.)

Trinity Parish, Indianapol has named its new educatio and administrative building a er the thirteenth century Bish of Chichester: St. Richard.

The Bishop Coadjutor Oregon will be enthroned Diocesan and will assume f jurisdiction of the diocese Bartholomew's Day.

Note to parish priests: r tory utilities are not taxable the U.S. Government. (In t State of Illinois rectories a vicarages are now exempt fr state taxation.)

With Divine permission a human endeavor the next is of *The Anglican Digest* will mailed to you early in Octob

NEVADA T·A·D MISSOURI

A SPECIAL EDITION FOR EBC FRIENDS

Non-Profit U. S. Postag PAI Nevada, Mo. Permit No. 1

The Rev. Massey H. Shepherd, Jr.
The Church Divinity School
2451 Ridge Road
Berkeley 9, California C